

سُورَةُ الزُّمَرِ

Az-Zumar

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عَزْرٍ

سُورَةُ الزُّمَرِ

This surah is the beginning of a series of surah's that we get to see the practical side of Tawheed. We will see the ritualistic side of the being a Muslim and believing in the oneness of ALLAH and the heart of this belief and isn't just manifest in rituals but in our daily lives and ethics.

To ALLAH our worship has two parts, the body and the soul.

Prayer, dress code, fasting, wudhu is the body of worship, and what it looks like from the outside. Then there is the soul which is an attitude a Muslim is supposed to have. This attitude is supposed to extend to society and how we deal with people, our ambitions, and goals, life plans for yourself, your kids, and how we function as a productive person in society.

All of these things are dictated by our worship. Once we have an attitude of a real slave of ALLAH then our whole life is dictated by Islaam and being conscious of ALLAH.

It is possible that someone incorporates the body of worship of Islaam in their lives such as prayer, fasting, following the dietary restrictions in place etc. but they live their life as a materialist. They have not embodied Islaam completely this way. They are still living for this world. Their aspirations are limited to this life. This is what happens when the body is there but the

soul isn't. So, this surah and some directly to follow will talk about the soul of slavery to ALLAH.

Ayah 1

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

Muhsin Khan

The revelation of this Book (the Quran) is from Allah, the All-Mighty, the All-Wise.

Ayah 2

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَأَعْبُدِ اللَّهَ مُخْلِصًا لَهُ
الدِّينَ ﴿٢﴾

Muhsin Khan

Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship).

دِينٌ [deenun] is life style, way of life. All choices in life end up being a judgement call. So, literally دِينٌ is a

judgement. That is why one of the names of the last day is **يَوْمُ الدِّينِ** [The Day of Judgement].

ALLAH is telling us in this ayah to make our entire life sincerely for HIS sake. Let what ALLAH wants dictate our life 100%. When people don't understand this, we find some of them going for Hajj but still running a liquor store.

You may find women wearing hijab, men with long beards, Quran classes everywhere but the peoples bank accounts won't change from a savings to a checking so interest doesn't accrue. In one aspect they are following the teachings of Islaam but on the other they are violating the core of the deen.

This is the custom of all the other religions past and present. They have the form of worship on the outside but nothing on the inside. Islaam came to clean the human being inside and out.

Ayah 3

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا
نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ
فِيهِ يَخْتَلِفُونَ ۖ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

Muhsin Khan

Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.

أَلَا [a laa] can be translated as 'listen up!'.

ALLAH wants from us that we make our worship sincerely for HIM and excel in it. HE doesn't want us to give a partial effort in our worship to HIM.

زُلْفَىٰ [zul'fa] status and rank.

كَفَّارٌ [kaf-faarun] excessively ungrateful.

Ayah 4

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ
سُبْحَنَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

Muhsin Khan

Had Allah willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But glory be to Him! (He is above such things). He is Allah, the One, the Irresistible.

سُبْحَانَهُ [sub'haanahu] far removed is ALLAH from all the allegations they say about HIM, and far removed is HE from all imperfections.

الْقَهَّارُ [al-qah-haaru] The Dominant, The undeniable.

Ayah 5

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ
النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى ۚ إِنَّهُ هُوَ الْعَزِيزُ الْغَفُورُ

Muhsin Khan

He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

يُكَوِّرُ [yukaw-wiru] comes from the verb كَوَّرَ

[kaw-wara] which is 'to wrap up/to fold up'.

Ayah 6

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ
الْأَنْعَامِ ثَمَنِيَّةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ
فَأَنَّى تُصْرَفُونَ ﴿٦﴾

Muhsin Khan

He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allah your Lord. His is the kingdom, La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away?

صَرَفَ [tus'rafoona] comes from the verb

[sarafa] which is 'to alternate something from one state to another'.

Ayah 7

إِنَّ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ
 تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ
 مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ
 الصُّدُورِ ﴿٧﴾

Muhsin Khan

If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.

Ayah 8

﴿٨﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً
 مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّیُضِلَّ
 عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

Muhsin Khan

And when some hurt touches man, he cries to his Lord (Allah Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!"

خَوَّلَ [khaw-wala] to wrap up

ALLAH has wrapped up our souls with our bodies, our bodies with clothes, ourselves with a home, our homes with a neighbourhood, our neighbourhood with countries, our countries with the planet, the planet with the sky after sky after sky. We are wrapped up with so many layers of blessings in our life. On the day of judgement, ALLAH will peel back all those layers and judge our souls and see if we let ourselves forget about ALLAH and let those blessings delude us and take us away from HIS path.

Ayah 9

أَمَّنْ هُوَ قَنْتِ أَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةً
رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَؤُا
الْأَلْبَابِ ٩

Muhsin Khan

Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of

understanding who will remember (i.e. get a lesson from Allah's Signs and Verses).

One of the styles of this particular surah is that ALLAH will ask a question and not answer it so as to let us fill in the blanks.

Here ALLAH is saying about the one who prays in the middle of the night and is concerned about the hereafter hoping for the mercy of ALLAH, is someone who will enter Jannah. ALLAH didn't say the word Jannah but HE left it up to us to connect the dots.

ALLAH asks us another question about those who know about the hereafter and those who don't. Are they equal? This is another question ALLAH leaves open for us to put two and two together.

أَلْبَابٌ [al-baabun] comes from the word لُبٌّ [lub-bun] which is sharp intellect.

Ayah 10

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا

حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Muhsin Khan

Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allah Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning."

Ayah 11

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

Muhsin Khan

Say (O Muhammad SAW): "Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah's sake only and not to show off, and not to set up rivals with Him in worship;

Ayah 12

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

Muhsin Khan

"And I am commanded (this) in order that I may be the first of those who submit themselves to Allah (in Islam) as Muslims."

Ayah 13

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

Muhsin Khan

Say (O Muhammad SAW): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."

Ayah 14

قُلِ اللَّهُ أَعْبَدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

Muhsin Khan

Say (O Muhammad SAW) "Allah Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."

Ayah 15

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

Muhsin Khan

So worship what you like besides Him. Say (O Muhammad SAW): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

Ayah 16

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ
عِبَادَهُ يَعْبَادُونَ فَاتَّقُونِ ﴿١٦﴾

Muhsin Khan

They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allah does frighten His slaves: "O My slaves, therefore fear Me!"

Ayah 17

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ
عِبَادِ ﴿١٧﴾

Muhsin Khan

Those who avoid At-Taghut (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves,

طَّاغُوتٌ [taaghootun] comes from the verb طَغَى [tagha] which is 'to rebel'.

طَّاغُوتٌ is a living entity. It cannot be an idol or something that is not living. It is something that communicates with human beings. It is something that call people and sucks them into want to rebel against ALLAH.

There is seen طَاغُوتٌ and unseen طَاغُوتٌ. Seen طَاغُوتٌ is like fir'aun, some rulers etc. who have authority over people.

The unseen طَاغُوتٌ are a person's greediness, lusts etc.

These things pull us to disobey ALLAH.

Ayah 18

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ
اللَّهُ وَأُولَئِكَ هُمُ أُولُوا الْأَلْبَابِ ﴿١٨﴾

Muhsin Khan

Those who listen to the Word [good advice La ilaha ill-Allah (none has the right to be worshipped but Allah) and Islamic Monotheism, etc.] and follow the best thereof (i.e. worship Allah Alone, repent to Him and avoid Taghut, etc.) those are (the ones) whom Allah has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail, Salman Al-Farisi and Abu Dhar Al-Ghifari). [Tafsir Al-Qurtubi, Vol. 12, P. 244]

الْقَوْلُ [al-qaw'lu] in this ayah can either be referring to these people who listen to what people say and only follow the good of it or it is referring to the Quran and they listen to it and follow it to the best of their ability.

Ayah 19



Muhsin Khan

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ

Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad SAW) rescue him who is in the Fire?

Ayah 20

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرَى مِنْ تَحْتِهَا



الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ

Muhsin Khan

But those who fear Allah and keep their duty to their Lord (Allah), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah: and Allah does not fail in (His) Promise.

Ayah 21

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ

يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ



حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرٍ لِأُولِي الْأَلْبَابِ

Muhsin Khan

See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and

afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.

يَنَابِيعُ [yanaabee'u3] is the plural of يَنْبُوعٌ [yan'boo'u3n] which is a spring.

Ayah 22

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ
لِّلْقَاسِيَةِ قُلُوبِهِم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

Muhsin Khan

Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!

شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ

[sharaha ALLAHu sad'rahu lil-Islaami] literally means ALLAH expanded his chest and made him comfortable and relaxed with Islaam.

Ayah 23

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَبِهًا مَثَانِيَ نَقَّشَ مِنْهُ جُلُودُ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ
ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ
مِنْ هَادٍ ﴿٢٣﴾

Muhsin Khan

Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide.

Ayah 24

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ
ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٤﴾

Muhsin Khan

Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zalimun (polytheists and wrong-doers, etc.): "Taste what you used to earn!"

The person described in this ayah is trying to protect himself from the punishment of the fire with his own face because he is tied up and has no other option.

Ayah 25

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ﴿٢٥﴾

Muhsin Khan

Those before them belied, and so the torment came on them from directions they perceived not.

Ayah 26

فَإِذَا قَهُمُ اللَّهُ الْحَزْنَ فِي الْحَيَاةِ الدُّنْيَا وَلِالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا
يَعْلَمُونَ ﴿٢٦﴾

Muhsin Khan

So Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

Ayah 27

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ

يَتَذَكَّرُونَ ﴿٢٧﴾

Muhsin Khan

And indeed We have put forth for men, in this Quran every kind of similitude in order that they may remember.

Ayah 28

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

Muhsin Khan

An Arabic Quran, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him.

Ayah 29

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ

هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

Muhsin Khan

Allah puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allah) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allah Alone). Are those two equal in comparison? All the praises and thanks be to Allah! But most of them know not.

مَتَشَاكِسُونَ [mutashaakisoon] comes from the verb
تَشَاكَسَ [tashaakasa] which is 'to disagree/dispute'.

Ayah 30

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

Muhsin Khan

Verily, you (O Muhammad SAW) will die and verily, they (too) will die.

Ayah 31

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخَصِمُونَ ﴿٣١﴾

Muhsin Khan

Then, on the Day of Resurrection, you will be disputing before your Lord.

Ayah 32

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالْصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ ﴿٣٢﴾

Muhsin Khan

Then, who does more wrong than one who utters a lie against Allah, and denies the truth [this Quran, the Prophet (Muhammad SAW), the Islamic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers?

مَثْوًى [math'wan] is a place where people dwell generation after generation. When this word is used for hell-fire then it is referring to a place where people will dwell generation after generation all together forever.

Ayah 33



وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ

Muhsin Khan

And he (Muhammad SAW) who has brought the truth (this Quran and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al- Muttaqun (the pious and righteous persons - see V.2:2).

Ayah 34



لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ

Muhsin Khan

They shall have all that they will desire with their Lord. That is the reward of Muhsinun (good-doers - see V.2:112).

Ayah 35

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ
الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

Muhsin Khan

So that Allah may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.

Ayah 36

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

Muhsin Khan

Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.

The disbelievers tried to scare the Prophet

صلی اللہ علیہ و سلم with their false gods. This is what the disbelievers tried to do many generations prior with Ibraaheem عليه السلام.

Ayah 37

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

Muhsin Khan

And whomsoever Allah guides, for him there will be no misleader. Is not Allah All-Mighty, Possessor of Retribution?

ALLAH refers to HIMSELF here that HE is ذُوْ اِنْتِقَامٍ [One who posses the ability to take revenge]. HE doesn't call HIMSELF الْمُنتَقِمُ [The Avenger]. There is a beautiful difference between the two. ذُوْ اِنْتِقَامٍ is someone that has the ability to take revenge but doesn't necessarily do so. Your afraid of them, but you don't necessarily expect they will exercise their power and take revenge on you. So, there is an element of mercy is this construction. الْمُنتَقِمُ is someone who takes revenge and you expect this of them. It is spread throughout the Muslim world that one of ALLAH's names is الْمُنتَقِمُ. However, this is not the case.

Ayah 38

وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرُّوهُ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

Muhsin Khan

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah (has created them)." Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."

Even though these disbelievers are calling others to their gods, they know ALLAH is the Creator of the heavens of the earth.

Ayah 39

قُلْ يَاقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

Muhsin Khan

Say: (O Muhammad SAW) "O My people! Work according to your way, I am working (according to my way). Then you will come to know,

Ayah 40

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

Muhsin Khan

"To whom comes a disgracing torment, and on whom descends an everlasting torment."

Ayah 41

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَكَىٰ
فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ
بَوَكِيلٍ ﴿٤١﴾

Muhsin Khan

Verily, We have sent down to you (O Muhammad SAW) the Book (this Quran) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad SAW) are not a Wakil (trustee or disposer of affairs, or keeper) over them.

The Prophet صلى الله عليه و سلم is being told in this ayah that guidance is not in his hand. It is in the hands of ALLAH alone.

Ayah 42

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فِي مِصْرِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ
مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

Muhsin Khan

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

أَنْفُسٌ [an-fusun] meaning souls, is the minimal plural of the word نَفْسٌ [naf'sun]. The other plural for this word is نُفُوسٌ [nufoosun] which is a greater number of souls.

The fact that ALLAH used the minimal plural in this ayah is a mercy from HIM. If HE didn't used the

minimal plural, which would mean a lot more people would die every night.

Ayah 43

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ لَا يَمْلِكُونَ
شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

Muhsin Khan

Have they taken others as intercessors besides Allah? Say: "Even if they have power over nothing whatever and have no intelligence?"

Ayah 44

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۖ لَهُ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿٤٤﴾

Muhsin Khan

Say: "To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back."

Ayah 45

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
بِٱلْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

Muhsin Khan

And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah and when those (whom they obey or worship) besides Him [like all false deities other than Allah, it may be a Messenger like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice!

إِشْمَازٌ [ish'ma'az-za] to not be at rest, to not be calm.

Ayah 46

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ



Muhsin Khan

Say (O Muhammad SAW): "O Allah! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between your slaves about that wherein they used to differ."

Ayah 47

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

Muhsin Khan

And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allah, what they had not been reckoning.

Ayah 48

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾

Muhsin Khan

And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at!

Ayah 49

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا
أُوتِيْتُهُ، عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

Muhsin Khan

When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

In this ayah ALLAH describes the ungrateful disbeliever as thinking that the blessings that he/she received in this life was due to his/her efforts or some special quality he/she possesses.

ALLAH is also letting us know that living a good life is a major test. When everything is going smooth for the believer he/she may start to think that this is all his/her doing. We always have to remember everything is from ALLAH and we don't have the ability to do anything except by the permission of ALLAH.

Ayah 50

قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

Muhsin Khan

Verily, those before them said it, yet (all) that they had earned availed them not.

Ayah 51

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ
سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

Muhsin Khan

So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad SAW) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.

أَصَابَ [asaaba] is to target something, shoot an arrow, throw a spear, launch a missile etc. مُصَابٌ [musaabun] is a target.

أَعْجَزَ [a3'jaza] is to overpower or cancel out something.

This of a missile that has been launched at it is about to hit a ship and then anti aircraft fire shoots it out of the sky and blows it up before it lands. This is إِعْجَازٌ.

These people are wrapped in blessing upon blessing and they think that they are immune to any problems and if a problem did come to them, they could just buy their way out of it. However, ALLAH says they will be targeted and hit with the reality of what they have done and will have to answer for it. They will not be able to avoid it in any way.

Ayah 52

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Muhsin Khan

Do they not know that Allah enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!

Ayah 53

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ

اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

Muhsin Khan

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

تَقْنَطُوا [taq'natoo] originally تَقْنَطُونَ [taq'natoona]

comes from the verb

قَنَطَ [qanata] which means 'to lose hope, to look at the negative of all things, to not be able to see the bright side of anything'.

ALLAH is telling every one of us to never despair from HIS mercy. No matter what sins you may have committed. A brilliant way to look at this is to imagine a scale. On one side is your deeds and the other side is the mercy of ALLAH. Can our sins ever out weigh the mercy of ALLAH?! Never!

Alhamdulillah, ALLAH is so merciful!

Once a person loses hope in ALLAH's mercy, they go off the deep end. They go so far astray and get into things like drinking alcohol, gambling, drugs, womanizing etc. They think they are doomed so they just have the attitude of "I'm doomed anyways, so I might as well party on my way down to Hell."

This is a destructive attitude and one that will lead to many evils. This is why we are commanded to never lose hope in ALLAH's mercy.

الْغَفُورُ الرَّحِيمُ [al-ghafooru ar-raheemu] The extremely forgiving, always merciful.

ALLAH didn't say that HE is always forgiving because that would create a problem and people would do whatever they want because ALLAH is always forgiving. ALLAH says HE is always merciful and from HIS abundant mercy is that HE leaves the door open to HIS forgiveness.

Ayah 54

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ، مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ

لَا تُنصَرُونَ ﴿٥٤﴾

Muhsin Khan

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.

ALLAH is telling all HIS slaves to turn back to HIM in repentance. HE is telling us that the door to HIS forgiveness is open but there will be a time that it is closed and at that time it will be too late.

Ayah 55

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَنْ

يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

Muhsin Khan

"And follow the best of that which is sent down to you from your Lord (i.e. this Quran, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

Ayah 56

أَنْ تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ
السَّخِرِينَ ﴿٥٦﴾

Muhsin Khan

Lest a person should say: "Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. La ilaha ill-Allah (none has the right to be worshipped but Allah), the Quran, and Muhammad SAW and at the faithful believers, etc.]

يَا حَسْرَتِي [ya has'rataa] is originally يَا حَسْرَتِي

[ya has'ratee]. It comes from the word حَسْرَةٌ

[has'ratun] which is regret and the Arabic version of crying over spilled milk. When someone says this is, it is like saying "Oooh! What have I done!!!!" The ي is not there to show us that this person can't even finish saying this word and also the ي is a letter that makes the face resemble a smile when it is pronounced and there will be no smiling on that day for these types of people!

فَرَّطْتُ [far-rat-tu] comes from the verb فَرَّطَ [far-rata] which means 'to fall short in expectations'.

Ayah 57

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

Muhsin Khan

Or (lest) he should say: "If only Allah had guided me, I should indeed have been among the Muttaqun (pious and righteous persons - see V.2:2)."

Ayah 58

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ
الْمُحْسِنِينَ ﴿٥٨﴾

Muhsin Khan

Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the Muhsinun (good-doers - see V.2:112)."

Ayah 59

بَلَىٰ قَدْ جَاءَ تِلْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ
الْكَافِرِينَ ﴿٥٩﴾

Muhsin Khan

Yes! Verily, there came to you My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.

Ayah 60

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

Muhsin Khan

And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?

Ayah 61

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ
يَحْزَنُونَ ﴿٦١﴾

Muhsin Khan

And Allah will deliver those who are the Muttaqun (pious - see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

Ayah 62

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

Muhsin Khan

Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.

Ayah 63

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ
أُولَئِكَ هُمُ الْخَاسِرُونَ

Muhsin Khan

To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah, such are they who will be the losers.

مَقَالِيدُ [maqaaleedu] is the plural of مِقْلَادٌ [miq'laadun] which is a key to a vault that is filled with treasure. It comes from the verb قَلَدَ [qalada] which is to fill something.

Ayah 64

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

Muhsin Khan

Say (O Muhammad SAW to the polytheists, etc.): "Do you order me to worship other than Allah O you fools?"

Ayah 65

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

Muhsin Khan

And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."

Ayah 66

بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

Muhsin Khan

Nay! But worship Allah (Alone and none else), and be among the grateful.

Ayah 67

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ، سُبْحَنَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿٦٧﴾

Muhsin Khan

They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

They didn't appreciate ALLAH as HE deserved to be appreciated.

The whole earth will eventually be grabbed by ALLAH in HIS Fist.

Ayah 68

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

Muhsin Khan

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting).

صَعِقَ [sa'i3qa] to fall off, to tip over.

Ayah 69

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

Muhsin Khan

And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

Ayah 70

وُوفِيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

Muhsin Khan

And each person will be paid in full of what he did; and He is Best Aware of what they do.

Ayah 71

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

Muhsin Khan

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"

سِيقَ [seeqa] is the passive form of the verb سَاقَ [saaqa] which means to herd in a fast manner.

زُمرٌ [zumarun] is groups upon groups that are categorically organized.

Ayah 72

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى
الْمُتَكَبِّرِينَ

Muhsin Khan

It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

Ayah 73

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوهَا خَالِدِينَ

Muhsin Khan

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."

طِبْتُمْ [tib'tum] comes from the verb طَابَ [taaba] which means 'to be happy or to be good'.

Ayah 74

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ، وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ
مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ

Muhsin Khan

And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"

Here ALLAH says: أَوْرَثْنَا الْأَرْضَ meaning We gave the earth as an inheritance. Here 'earth' means paradise. When you received something from inheritance this means someone had it before you. The one who had it before us was Adam عليه السلام.

Ayah 75

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

Muhsin Khan

And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

حَافِّينَ [haafeena] originally is حَافُونَ [haafoona] which are those who go around something. It has the same meaning as أَحْدَقَ [ah'daqa] which means 'to go around something'.